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*Profitable Charity :*

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**S E R M O N**

Preached before the Right Honourable

**Sir THOMAS LANE,**

Lord Mayor of LONDON,

AND THE

*Honourable Court of ALDERMEN, &c.*

AT THE

Parish-Church of St. BRIDES,

ON

**EASTER-MONDAY, 1695.**

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BY

**R O B E R T**

Lord Bishop of CHICHESTER. [Grove]

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LONDON, Printed for *Walter Kettilby*, at the Bishop's-  
Head in *St. Paul's Church-Yard*, 1695.



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# Lane, Mayor.

*Martis secundo Die Aprilis, 1695. Annoq; Regni  
Regis Willielmi Tertii, Angliæ, &c. septimo.*

**T**HIS Court doth Desire the Right  
Reverend Father in God, *Robert*  
Lord Bishop of *Chichester*, to Print  
his Sermon preached at the Parish Church  
of *St. Brides* on *Easter-Monday* last, before  
the *Lord Mayor, Aldermen* and *Governours*  
of the several Hospitals of this City.

*Goodfellow.*

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I C O R. xiii. 3.

*Though I bestow all my goods to feed the poor,  
and though I give my body to be burned, and  
have not charity, it profiteth me nothing.*

**T**H E Apostle having declared that all the extraordinary Gifts of the Spirit, which God was pleased to bestow upon his Church in the first Ages of Christianity, were of very little or no Consideration, if they were not joined with Charity; he describes that, which only was able to give any real Value to all the rest, by some of the most genuine and proper Effects of it: As that it *Suffereth long*, that it is *Kind*, that it *Envieth not*, and the like. He then commends it from its Du-  
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## Profitable Charity :

ration, because that all the other Gifts and Abilities, how necessary soever they might be for the propagation of the Christian Religion for the present, should yet *fail, cease and vanish away*, as things that should be of no further use in the other World. But this alone should *never fail*, but continue with us for ever in that blessed State of Happiness and Perfection. He then mentions the three most eminent Graces, *Faith, Hope and Charity*; but gives the preference to the last, and concludes positively, *The greatest of these is Charity.*

In the beginning he had affirmed, that without this, *the speaking with the tongues of Men and of Angels*, was no better than a loud and insignificant Noise: And that *Prophecy*, and the deepest *Knowledge* in the Mysteries of Religion, and the glorious Power of working Miracles, were in themselves of no more Account than the other. He then proceeds to assert the same concerning the greatest Liberality to the Poor, and the laying down our very Lives, which seems to be the utmost that can possibly be required of us, upon any Occasion. But yet, says he, *Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

It is here manifestly implied, that a Man may part with his whole Estate, and his Life too, and yet that he may want Charity. This may seem a very strange and surprizing Supposition to us, that can see no further than the bare outside and appearances of things; but God, that

that is intimately acquainted with all the secret motions and imaginations of our Hearts, knows that too often the most specious external Acts may proceed from a false or corrupt Principle. And then, tho' they may be highly esteemed and magnified in the Opinion of the World, they cannot be acceptable to Him that is pleased with nothing that does not flow from a sincere and truly pious Disposition of the Soul.

I shall confine my Discourse to the former part of the Words; and here I shall shew:

*First*, What is that Charity that will make our Alms any way profitable to our Salvation.

*Secondly*, That without this, whatsoever we give, it shall be of no Advantage at all, as to our Eternal Concerns.

And *Thirdly*, What are the Reasons that whatever we bestow on the Necessities of our poor Brethren upon the Principle of true Charity, shall through God's gracious acceptance, be Profitable to us in the great Day of Accounts.

I. What is that Charity that will make our Alms any way profitable to our Salvation: For in this Sense we must understand the Apostie, who was perfectly crucified to the World, and therefore could esteem no-

thing really Profitable, that had not some tendency towards the procurement of a better Life, which was the only thing that he valued. And when it is said here, that without Charity all that we can bestow is not Profitable, or Conducive to the promoting of that great End, it must be implied that with it, it is.

Now the Charity that produces this excellent Effect, is a Charity that arises from the Love of God ; that loves him as the supream and original Good, and every thing else for his sake ; that admires and adores his infinite Fullness, and esteems other things as the Streams and Emanations from that inexhaustible Fountain.

When we have not a due regard to this heavenly Standard of our Affections, our Love will quickly degenerate into a silly Fondness, or a covetous Desire, or some turbulent, uneasy and exorbitant Passion. But when the Love of God rules in our Hearts, when it presides over our very Thoughts, and governs the most secret and inward Motions of our Spirits, it will keep all steady and even ; in a due composure, without any excess or irregularity.

The Love of other Things, whether it be of Pleasure, or Profit, or Honour, or if there be any thing else that vain Men are wont to set their Hearts upon, it is the universal Grievance of all the World, the unhappy Occasion of all the Miseries that Mankind has groaned under ever since the Fall of our first Parents. All the Fraud and Treachery, all the Violence and Injustice, all the Rapes

## *A Spittal-Sermon.*

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Rapes and Murders, all the Cruelties and Barbarities that ever were committed, are owing to nothing but the excessive Love of some earthly Enjoyment.

The Divine Love, as it is placed on a different Object, so it has very different Effects; it rejoyces the Soul, and fills the World with a settled Calmness and Serenity; it puts an end to all Strife and Contention, all deceitful and unjust Dealing; it considers that whatever it possesses, is all received from the good Providence of God; and in gratitude to him, it makes some returns to any of his poor Creatures that it sees in a worse Condition than it self. It has a tender and compassionate Sense of all Mens Calamities; and is ready to the utmost of its Power, to assist their Infirmities, support their Weakness and relieve their Necessities; and where it can do no more, it will comfort them at least with its good Wishes and hearty Prayers. It is like the Sun in the Firmament that enlivens all things that come near it, and casts a chearful and pleasant Smile on those frozen Regions that lye beyond the influence of its Heat. This excessive and universal Charity is the very Temper of Heaven, the Image of the Divinity, *the Wisdom that is from above*, which is so gloriously described, *James iii. 17. It is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

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The Philosopher tells us, that Prudence is the common tie and ligament by which all the Vertues are united; and the Apostle says the same of *Charity*, that it is the bond of perfectness. Col. iii. 14. Without the one there can be no moral Vertue, and no Christian Grace without the other.

Again, *Owe no man any thing, but to love one another. For he that loveth another hath fulfilled the Law. For this thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment it is briefly comprehended in this saying, namely, thou shalt love thy neighbour as thy self. Love worketh no ill to his neighbour : therefore love is the fulfilling of the Law. Rom. xiii. 8, 9, 10.* This is a Duty of so wide and comprehensive a Nature, that there must be a mixture of it in all our good Actions, and in our Alms in an especial manner. And it is this that gives them the only Value and Esteem in the sight of God. It was this that enhanced the Price of the Widow's Mite, and made it outweigh all the abundance of the Rich. When it is given with a good inclination, a Cup of cold Water shall not go without its reward. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. And whatsoever we thus do with a sincere and honest Heart shall turn to our eternal Advantage in the great and terrible Day. The Proceedings then shall be determined by Acts of Kindness and Benificence ; and whatever

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we shall do for any of his poor distressed Members, shall be rewarded as if it had been done to our Blessed Lord himself. For so it shall be declared before that general Assembly of Men and Angels: *Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.*

II. But if this Charity be the only thing that makes our Alms profitable to us, then Secondly, without this whatever we give shall be of no Advantage at all, as to our eternal Concerns.

In all Matters of a Moral Nature the End and Motive upon which they are done, is always the thing that is to be principally considered. It is that which specifies the Action, and makes it Good or Evil, when it was before in it self indifferent. And therefore, tho' a good End can by no means justify a bad Action, yet a bad End does certainly spoil a good one. It will not sanctify a Murder, if a Man should imagine he committed it for the Glory of God; but it will turn our Charity into Malice and Revenge, if we relieve one poor Man, with a design to enable him to ruin another. It must be Compassion to our Neighbour, and Obedience to Almighty God, that can make our Liberality to the indigent and necessitous any way acceptable. When a thing is discovered to be bestowed with an ill will, or a sinister intent, it does not oblige even him that receives it: The poor Man may be glad of the Dole, but he cannot have a good Opinion of him that gave it. But



But taking it for granted in the general, that it is the kind and charitable Intention of the *Donor*, and not the bare distribution of our Goods, that makes our Bounty really valuable in the Eyes of God and Men ; I shall lay down a few particular Instances of some of the false Ends, which Men may sometimes propose to themselves, and which are too often the chief inducement they have to be Liberal to the Poor.

1. And the first, and it may be the most common of these, is Vain-Glory.

This may incline Men to give freely enough to the Necessities of those that are in Distress, but it is only to purchase a Reputation, and gain the good Opinion of the People, and to be admired and applauded for Persons of noble and generous Minds. This was that which opened the Hands of the proud *Pharisees* ; they were griping and rapacious to the highest Degree, but their Ambition and Thirst after Praise, was stronger than their Covetousness. They would therefore give Alms, but it was *that they might be seen of men*. They would have their good Deeds proclaimed and published, as it were, by the sound of a Trumpet. If they happened to find an object of Pity in the Street, or the Market-place, or the Synagogue, where the People might crowd about them, to observe what they did, they would not fail to relieve him ; but if they had met the same Person in the Wilderness, where there had been no Witness of their Actions, they would have suffered him to perish without



without any remorse. This is the Charity of the Pharisaical Hypocrite.

But he that is sincerely Charitable, rejoices at all opportunities of doing Good, and rather prefers that which is the most Secret, and is best pleased when he has no other Witnesses of his Bounty, but only God and his own Conscience. 'Tis true, indeed, it is our Saviour's Command, *Mat. v. 16. Let your light so shine before men, that they may see your good works and glorify, not you, but your Father which is in Heaven.* We must not altogether decline the being seen when we do Good, but we must not do it only to be seen. It must be for Example and not for Ostentation; that others may be excited and encouraged to do the like; to benefit our Neighbours, and bring praise unto God; and not to gratify a foolish itch of popular Applause. *Otherwise, as we are expressly told, Mat. vi. 17. We have no reward of our Father which is in Heaven.* For he that seeks Honour to himself by an external shew of Charity or Piety, or whatever it be, makes himself his own Idol. He serves not God, but an idle vain-glorious Humor, and he may possibly gain what he so earnestly desires; he may be admired and magnified here, but he shall get nothing hereafter, but *shame and everlasting contempt.*

2. A Second false End that Men may have is an opinion of Merit.

This mistake we know is mightily favoured, and industriously nourished by those of the Romish Commu-

nion. They perswade their Votaries to be liberal to the Poor, (and so far it is very well done) especially, they encourage them to be very bountifull to the Mendicants and other Religious Orders, (as they call them) who pretend to have renounced the World, and make profession of a kind of voluntary Poverty : And in this, what Design they may have, we are not ignorant ; but whatever it be, their Doctrine of Merit is a very high Presumption, and that which will loose them the Fruit of their Labours they might otherwise have expected. For *when we have done, if we could do, all those things which are commanded us, we must yet acknowledge and say, that we are unprofitable servants.* For tho' God has been pleased of his mere Goodness and special Favour, to accept of the little Services he enables us to do him, and has encouraged them with the promise of eternal Life ; yet we cannot claim it, as that which is in strictness due to our weak and imperfect performances. *The Reward is of Grace, and not of Debt. The Wages of Sin is Death :* indeed, it is that which it has earned and most justly deserved ; *but the Gift of God is eternal Life through Jesus Christ our Lord :* This is a *Gift*, a Thing freely bestowed, not purchased with Alms or any Works of ours, but by the precious Blood of our blessed Redeemer. And he that should exact it as in Justice due to any thing he had done, would set up a wrong Title, and let fall that by which he held before.

The Case is much the same, as if a Sovereign should not only Pardon one of his rebellious Subjects, but besides that, settle an Inheritance upon him of an inestimable Value, and only require him to be kind to his Fellow Traytors, and dispose of some small matter of what he had given him among them for his sake, and not the hundredth part, it may be, of what he owed him neither: Now if this insolent wretch, upon the laying down such a pitiful trifle, should imagine that he had made a real purchase and refuse to accept the Estate, as it was conveyed to him by an act of mere Grace, but insist upon it as his undoubted Right; he would by that Plea totally quit his proper Claim, and forfeit all, and incur the highest displeasure of his Lord, for the unsufferable arrogance of such a proud and groundless Demand. It is dangerous pleading of Merit, when the matter in question is a pure Favour.

3. The third false End is near a kin to this, and maintained in the same Church, and that is, a Conceit that Men by their Alms may make Satisfaction for their Sins.

When the Guilt that has been contracted lies as a heavy Burden upon the Conscience, and Men are frighted with the dreadful apprehensions of what must be the necessary consequence of a lewd and vicious Life; they will think nothing too dear to procure a Pardon. The miserable Worldling will then be willing to part with some of his ill-gotten Goods, to escape the Punishment he knows to be due to his Rapine and Injustice; especially when the

Terrors of Death are upon him, and he cannot retain the Treasures of Unrighteousness any longer; he will then gladly throw any thing, or all that he has into the imaginary Bank of the Church, for the hopes of an Indemnity. This Fancy has erected many stately Monuments, and given large Endowments to many rich Foundations.

And it must be confessed that when such things as these are done, with an humble sense of our own unworthiness, they are very good, if not some of the best expressions of our Love to the Brethren, and our Gratitude to the Almighty. But then we must beware, that they are not polluted with a fond Opinion, as if they were able to take away the guilt of a Sin. We must not to think expiate a Murder, by building a Monastery; nor to make an atonement for the wickedness of our whole Life, by founding an Hospital when we are dead: No; *We were not redeemed with corruptible things.* There is no such commuting in the Court of Heaven; there is no bribing of Justice there, nor buying off the Sentence with Money. God will be merciful unto us, and accept our Alms, when they are given in the way of Acknowledgement and not of Satisfaction.

4. There is one false End more, which I shall name, and that is, when Men will give only for the support of a particular Party.

All mankind is the complete and adequate Object of our Charity; common Humanity gives every one an Interest in our Affections, and intitles him to a share of our Bounty.

Bounty. It is the Apostle's command ; *As we have opportunity, let us do good unto all men.* Gal. vi. 10. 'tis true, he immediately adds ; *Especially to them who are of the household of faith.* And it will be readily granted, that we may and ought to have a more peculiar regard to these, but not to the total exclusion of others. We should be more liberal where the Obligations of the same Religion are superadded to those of the same humane Nature ; or where it is not in our Power to Relieve both ; we may lawfully prefer a Relation before a Stranger ; a Christian before an Infidel ; one of our own, before one of the *Roman Church*. But no Christian of any denomination whatsoever, no *Jew*, no *Turk*, no *Heathen*, no *Man* whatever he be, but should have some small Portion, at least, of the good Things we possess, if his Necessities require it.

This is the true Christian Charity that extends it self over the whole World ; but it is nothing but peevish Bigotry to be kind to none but our own perswasion. Like the *Jews* that could be Bountiful enough to their own Nation, but had no manner of Bowels or Pity for a poor *Samaritan*. This is a bitter Zeal, that quickly runs out into down-right Cruelty ; as when some shall be content to give profusely to the good Catholicks (as they call them) only to animate and abet them in the extirpation of Hereticks. This is a Love that is begotten of Hatred ; this is to be Charitable in Spight, and to do some kind of Good for the sake of a greater Mischief. At best, he  
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that restrains his kindness to a Party, has, indeed, no kindness for any but his own dear self: for he loves others only because they Act and Think as he does.

These are the things that will make our Alms-to profit us nothing: When they are corrupted with Vain Glory, or an Opinion of Merit or Satisfaction, or when they are too much confined to one particular sort of Men.

III. I proceed now to the third Thing, to shew, what are the Reasons that whatever we bestow upon the Necessities of our poor Brethren, upon the Principle of true Charity, shall through God's gracious acceptance be Profitable to us in the great Day of Accounts. And that it shall be:

1. Because Acts of Beneficence are necessary to preserve the Principle.
2. Because they are the surest Evidence of our Love of God.
3. Because they are the plainest demonstration of our Faith and Trust in Him.
4. And because they do in a peculiar manner incline Him to be merciful unto us, when we are thus merciful unto others. These are the Reasons for which our Alms are profitable to us, and pleasing to God.

1. First, Because Acts of Beneficence are necessary to preserve the Principle. The Principle by which these are to be produced, and which is the only thing that can make them accepted, is Charity; the true inward Charity

city of the Heart, as I have shewed, and which I have endeavoured to describe unto you, tho' very imperfectly. Now where this Principle has no other opportunity of exerting it self, a sincere desire only of doing Good may be sufficient to keep it alive. The kind wishes of the Poor and Impotent shall be enough, when they have not Ability to afford any further Assistance.

But those whom God has been pleased to bless with a plentiful or but a competent measure of worldly Goods, if they do not communicate something of what they enjoy, to those that are in want and necessity, it is an undeniable Proof that they have no real Affection for them. For if a Man doth not do that which lies within the compass of his Power, it is a plain indication that he has not any desire or intention to do it; or if he had, yet if he frequently suppress it, and will not suffer it to discover it self in some Overt Acts; this will by degrees stifle and extinguish that very Desire. A Fire may be kindled and begin to burn, but if it be stop't up in a close place, it will soon be smothered and go out in its own Smoak; But when it has room to dilate it self, and is ventilated by the open Air, this increases and spreads the Flame, and it grows stronger, and enlightens and warms all that is about it. In like manner, Charity shut up within our own Breasts, languishes and decays and comes to nothing; but when we give it Vent by frequent exercise, it feeds it self by being spent, and one good Deed fits and disposes us for another. Like the Widow's Oyl,  
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the more Vessels it fills, the more it multiplies. It is produced and confirmed like other Habits by the same repeated Acts; but it is weakened, and at last quite destroyed by a long intermission.

And from hence we may gather, that Almighty God is very well pleased with those Expressions of Kindness which do maintain and corroborate that excellent Principle of Charity; which is a faint resemblance and some kind of imitation of his own essential infinite Goodness.

2. Secondly, Such Acts as these are the surest Evidence of our Love of God.

• We may indeed, deal our Bread to the Hungry, and cast our Money among the Poor, and all this may be nothing but an hypocritical Pretence of Kindness. We may do it upon wrong Motives, as I have shewed; and this notwithstanding, we may have no true Love neither for God nor our Neighbour. But of this he is the only Judge; we must have a charitable Opinion of every thing that is Good, tho' it should be but in appearance.

But tho' we cannot tell whether he that gives has therefore any real Love of God, yet we may know that he that refuses to give, has certainly none. For he that will not part with any thing for God's sake, is that covetous Idolater that loves his Money better than God, or rather, he makes a God of his Money. *Who so hath this hath this world's good, says St. John, and seeth his brother have need,*



need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? It cannot be: for as the same Apostle observes in another place, *He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?* It is a vain thing to talk of Raptures and Extasies, and being wonderfully affected with invisible Things; and not to be at all moved or concerned at that which lies before our Eyes.

The best way to shew our Regard to our Creator, is by our Tenderness to his poor Creatures. *If we love one another, God dwelleth in us, and his love is perfected in us.* 1 John iv. 12. The Love of God and our Neighbour, are so intimately united, and so closely joined together, that they cannot be separated. And the most convincing and sensible Argument that we unfeignedly love the one, is to be really kind to the other. And with this God is highly pleased and honoured: For every Ray of Mercy, every Beam of good Will, that falls directly upon our poor Brethren, is by consequence, reflected upon Him.

3. Thirdly, These Acts are the plainest demonstration of our Faith and Trust in God.

That in which the Men of the World are wont to put their greatest Confidence, is, their plentiful Estates, the abundance of their Riches, and the largeness of their Possessions. But he that is willing to resign up these or any considerable Portion of them, and cast himself upon the Providence of Heaven, to make what Returns it shall seem good to the wise Disposer of all things, does thereby

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declare, that his Chief Dependance is upon God, and not upon his Wealth.

And this Trust in God is that which gives us the surest Title to his Favour and Protection ; and that which brings Him the greatest Honour. For it is that by which we do effectually shew, that we do esteem him the Supreme and Sovereign Goodness and Truth, and that we are verily perswaded, *that he will never leave us nor forsake us.* This was the Touchstone by which our Blessed Lord did sometimes try the sincerity of those that offered themselves to become his Disciples. *Go sell that thou hast and give to the poor, and thou shalt have treasure in heaven : and come and follow me.* He that was afraid to accept the Condition, went away sorrowful ; and we never hear that he made a second Application. But they that durst believe him, and forsook All, tho' that All were but a little, were immediately comforted with the Promise, and are long since entered into the Possession of everlasting Bliss and Immortality. This was the Reward of their Faith ; For he that quits a Treasure in Hand, for a Treasure in Reversion ; he that leaves what he has upon Earth for the Promise of what he expects in Heaven, gives the best assurance that it is possible, that he does really believe the Truth of the Promise.

But he that will not be perswaded to give something liberally to the relief of the indigent and necessitous, by all the great and glorious Encouragements that are proposed to induce him unto it, does not heartily believe the Scriptures. But he is, indeed, a sort of an Infidel, that accounts Bonds, and Mortgages, and ready Money a better Security than the Word of God.

4. Fourthly,

4. Fourthly, Acts of Charity are Profitable, because they do in a peculiar manner incline God to be merciful unto us, when we are thus merciful unto others.

It is one of the Beatitudes pronounced by our Saviour, Mat. v. 7. *Blessed are the merciful, for they shall obtain mercy.* This seems extremely congruous and agreeable to the Nature of God and to the Nature of the Thing. God is always inclineable to Mercy; and it is reasonable to think that he will extend it to none more readily, than to those in whom there appear some little resemblances of that his most lovely and adorable Attribute.

He is sometimes set forth, as if he did temper and accommodate himself, as it were, to the different dispositions and various qualifications of the several Subjects. Psal. xviii 25, 26. *With the merciful thou wilt shew thy self merciful. With the upright man thou wilt shew thy self upright: With the pure thou wilt shew thy self pure; and with froward, thou wilt shew thy self froward.* This is but just and equitable, that Men should be proceeded with by the Rules and Measures they have practised themselves. And therefore the hard hearted and remorseless wretch cannot complain, if he be used with rigour and extremity, nor repine when he sees the kind and compassionate Soul treated with the greatest Clemency and Sweetness. This is a way of dealing that is but suited to every one's Actions. The cruel and revengeful shall be severely punished, but the pious and charitable shall be graciously pardoned.

Therefore, *To do good and to communicate forget not; for with such sacrifices God is well pleased.* Heb. xiii. 16. Our

Almes are called *Sacrifices* here, not that they have any proper expiatory Power to take away sins. For the *Sacrifices* that were offered under the Mosaical Oeconomy, had not that; but they were accepted as they were Types of the Grand Propitiation to be made by Christ. And through Him, whatever Vertue the Legal *Sacrifices* had, the *Sacrifices* of the Gospel shall be much more Effectual. For even while the first Tabernacle was standing, God had frequently professed that the blood of Bulls and of Goats, and the fat of Rams; that Incense and Oblations, and whatever he had commanded them to bring to his Altar, was nothing at all regarded by Him, in comparison of Mercy.

Mercy is the thing which shall principally regulate the Proceedings at the great day of Judgment, as I have already mentioned. When the Dead shall be raised, and all the innumerable Myriads that ever were born, shall stand before the dreadful Tribunal; then shall those that have been relieved by the Merciful Man appear as so many Intercessours for him: As if they should say, Lord, This is the Man that refreshed our Bowels when we were pinched with Hunger, that came in seasonably to support us when we were ready to perish, that delivered us from the hand of our cruel Oppressour, that had pity on our Children, and gave them good Education when they were left poor distressed fatherless Infants.

On the other side those that have been forsaken, or undone by the Covetous Miser, shall look upon him as if they would thus implead him at that impartial Bar: Lord,  
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this is He that suffered us to languish, and pine away for want, when a very little of that he never made any use of would have rejoiced our Hearts ; this is He that let us be expos'd to Cold and Nakedness, when the Moth consumed his unnecessary changes of Apparel : nay, this is He that has griped and oppress'd us, that has made himself drunk with our Tears, that has wearied us out at Law, and born down our righteous Cause by Wealth and Power, and robbed us of the little that we had, by Violence and Injustice. Thus might they justly plead against him, if his own Conscience did not prevent all other Accusers, and pass the first Sentence upon him, which shall be quickly followed by that of the great Judge, who shall render to every Man according to his Works. Then shall the Good and Merciful be taken up into the Regions of everlasting Joy ; but *they shall have Judgment without Mercy, that have shewed no Mercy.*

Thus have I shew'd what is that Charity that will make our Alms some way Profitable to our Salvation, but that without it they are not so in themselves : and now lastly, I have laid down some Reasons that make them acceptable and advantageous, when they proceed from such a Principle of true Charity ; It is because they nourish and preserve that Principle ; they are a Proof of our Love to God, and our Trust and Dependance upon him, and they do particularly incline him to be merciful to Us.

The Design of all that has been said, is to excite you to Give, and to do it so, that it may tend to the real Benefit of him that Gives, as well as of him that Receives ;

ceives ; or in the Words of the Apostle, *I seek fruit that may redound to your account.*

To this purpose I shall lay before you what Expences have been lately made in this way, and what necessity there still is of further Expence ; what has been done already, and what yet remains to be done, that is fit Matter for the Charitable Benevolence of this great and honourable City : And this I cannot do better, than by Reading to you,

*A true REPORT of the great Number of Poor Children, and other Poor People, Maintained in the several Hospitals, under the Pious Care of the Lord Mayor, Commonalty, and Citizens of the City of London, the Year last past.*

*Christ's-HOSPITAL.*

Children put forth Apprentices, and discharged out of *Christ's Hospital*, the Year last past 104; eight whereof being instructed in the *Mathematicks* and *Navigation*, are already placed out. And two others well qualified to be placed out with the first convenience, to Commanders of Ships, out of the *Mathematical School*, Founded by His late Majesty King *Charles* the Second, of Blessed Memory ——— 104

Children Buried the Year last past ——— 25

Children now remaining under the Care and Charge of the said Hospital, which are kept in the House and at Nurse elsewhere — 118

The Names of all which, are Register'd in the Books kept in the said Hospital, and are to be seen, as also when and whence they were admitted.

Which being so many in Number, and the Charge of keeping them very great, (and being still depressed by the very great Loss, which was sustain'd by the late dreadful Fire) 'tis not doubted, but many worthy and good Christians will liberally assist towards so useful and beneficial a Charity : The stated and certain Revenue of the said Hospital, amounting to very little more, than a Moiety of their necessary and unavoidable Charge.



## A Spittal-Sermon.

23

### St. Bartholomew's HOSPITAL.

**T**HERE have been Cured and Discharged from the Hospital of *St. Bartholomew* the Year last past, of Wounded, Sick and Maimed Soldiers and Seamen, and other Diseased Persons, from several Parts of the Dominions of the King's Most Excellent Majesty, and from Foreign Parts; many of which have been relieved with Moneys and other Necessaries at their departure, tho' (as it hath pleased God) the greatest part of the Revenue of the said Hospital was consumed by the late dreadful Fire—1961

Buried this Year, after much Charges on them ————— 199

Persons remaining under Cure in the said Hospital ————— 312

### St. Thomas's HOSPITAL.

**T**HERE have been Cured and Discharged from *St. Thomas's* Hospital in *Southwark*, this last Year, of Wounded, Sick and Maimed Soldiers and Seamen, and other Diseased Persons, from several Parts of His Majesty's Dominions, and from Foreign Parts; many of which have been relieved with Money and other Necessaries at their departure, tho' much of the Revenue of the said Hospital has been destroyed by several dreadful Fires in *London* and *Southwark*: And most of the Buildings of this Hospital being very old, low, damp, and inconvenient for the reception of Sick and Wounded Persons: The Governours have begun to rebuild some part thereof, and have already laid out of their own Free Gift, some Thousands of Pounds, but cannot possibly finish what is further intended, and absolutely necessary, without the Assistance of Good and Charitable Persons; the yearly Revenue of this Hospital, being much less than will defray the constant Charge of those Persons that are sent thither for Cure ————— 1969

Buried this Year after much Charge in the time of their Sickness—179

Remaining under Cure at the Charge of the said Hospital — 323

### Bridewel HOSPITAL.

**R**ECEIVED this last Year into the Hospital of *Bridewel*, vagrants and other indigent and miserable People, many whereof had both Cloathing, and such other Relief as their Necessities required, being in great Distress, and sent by Passes into their Native Countries — 969

Maintained in the said Hospital, and brought up in divers Arts and Trades at the only Charge of the said Hospital, Apprentices; notwithstanding it pleased God, the Hospital and all the Houses within the Precinct thereof, (which was the greater part of its Revenue) were wholly consumed by the late dreadful Fire; besides the great Loss sustained in the remains of its Revenue by two terrible Fires, the one in *June* 1673. and the other in *November* 1692, which happened in *Wapping* — 103

*Betlehem*

**T**HE Hospital of *Bethlehem* is of great Necessity for the keeping and curing distracted Persons, whose Misery, of all others, is the more deplorable, because they do not apprehend the same, it disabling the Mind, as well as the Body.

Brought into the said Hospital the last Year, distracted Men and Women \_\_\_\_\_ 61

Cured of their Lunacy and discharged thence the said Year — 52

Distracted Persons buried the last Year \_\_\_\_\_ 16

Now remaining there under Cure, and provided for with Physick, Diet and other Relief, at the Charge of the said Hospital — 112

The Charge whereof is great, and the Revenue of the said Hospital so small, as not to amount to one half part of the Yearly Expences thereof; and the Building of the Old Hospital of *Bethlehem* being Ruinous and not Capacious to receive and contain the great Number of distracted Persons; for the admission of whom, daily Applications are made to the Governours thereof.

Upon a Christian and charitable Consideration of the Premises, the Lord Mayor, Aldermen and Common-Council of the City of *London*, did lately grant sufficient Ground to Erect a more commodious Houle for the keeping and curing the said Lunaticks and distracted Persons. In the Building and Finishing whereof, the Governours of the said Hospital have laid out and disbursed about Seventeen Thousand Pounds, whereby not only the whole Stock of the said Hospital is expended, but the Governours thereof have been necessitated to take up great Sums of Money for the Finishing the same; and therefore the said Hospital is a very fit Object of all good Mens Charity, to do as God shall enable them, toward the Relief of the said poor Lunaticks, and payment of their Debts; there having been, and daily are, by the Blessing of God, and the Charge of the said Hospital, and the Care of those that are intrusted therewith, divers reduced to their former Senses.

You see here how many indigent and calamitous Persons of several sorts, have been plentifully Relieved by the standing Endowments, and occasional Bounty of their pious Benefactors.

How many poor helpless Orphans have been carefully provided for, liberally Educated, and put out to honest



honest Employments, to the great Credit and Advantage of the Publick !

How many Thousands of Sick and Wounded have been perfectly Cured, chiefly of those that have bravely ventured their Lives for the Service of their King and Country, and to defend Us from the Fury of an enraged and Potent Enemy !

How many Vagrants, whom pure Necessity, it may be, had driven from their Homes, have been imployed and furnished with Conveniencies, and returned to their respective Habitations, in a far more comfortable Condition than they left them !

How many Lunatick and Distracted Creatures, the most pityable Objects of all, have been recovered, and are now able to Praise and Worship God again, with those Senses and Understandings which he at first gave them; and to which, by his Blessing upon your Endeavours, they have been happily restored !

All these great, these truly generous and Christian Things have been done. And what remains more to be done, but only that you would be pleased to take a due Care, as I know you will, that they may be transmitted down to Posterity without interruption.

The yearly Revenue of the several Foundations, tho' very considerable, is yet not any way answerable to the necessary Charge. In some it scarce amounts to the Half. The rest has been hitherto, from time to time, constantly supplied by the voluntary Bounty of Eminent and Charitable Citizens. And it must be acknowledged to the Ho-

nour of this renowned Body, that very great accessions have been made in this way ; but great as they have been, the Necessities of the Poor have been greater. Their Rents have been exceedingly lessened by the dreadful Fire ; and the Expence of Building has lain so very Heavy, that nothing but the Generosity would have undertaken it ; and nothing but the Wealth of such a City as this could have born it so long. But by these means the Hospitals are become so far indebted, ( notwithstanding the Prudent Management of those that have the Care of them ) that one of them in particular, that was wont to maintain about a Thousand Orphans, or more, will not, as I am certainly informed, be able to take in one poor Fatherless Child this ensuing Year, unless it receive some very unexpected and liberal Assistance. What pity 'tis, that those Streams that have flowed so plentifully for so many Ages, should be in danger of being dried up, or at least, of receiving a stop in ours.

But I cannot entertain any such Fear, while you still retain the same pious Inclinations of doing Good, which you have always expressed. I need not use any Arguments to urge you to it ; I need not put you in mind of your worthy Ancestors ; I shall but desire you to imitate your selves ; do but as you have been wont to do, and all other persuasions will be wholly superfluous.

Some there be, that may be like enough to talk of the Charges of the War, the Decay of Trade, and their Losses at Sea, and make this the Pretence for their not Giving. But I know that your Charity will disdain to make use

of

of such frivolous Excuses. The more you have Lost; the more you should Give of what remains, that Providence may be engaged to preserve the Rest. I believe it is the forwardness that many of the Members of it have shewn to succour the distressed, that God has seemed to make this City a part of his peculiar Care; that the Fire has but built you more convenient and stately Houses; that the War has served but to whet your Industry and declare your Resolution; and that notwithstanding the many sad and amazing Accidents that have befallen this Place within our own Memories, it still continues, God be praised, in a prosperous and flourishing Condition; if we were but wise and grateful enough to know it.

But if it should not make us Rich, Charity will certainly secure us from Want. For Truth it self has promised that, *He that giveth to the poor shall not lack.* And this is as much as any Man need to desire. And it is a far better assurance than the most plentiful Fortune is able to give us; for that we know may be presently snatched away and leave us absolute Beggars within less than an hour.

But why should I insist upon a Consideration that has respect only to this World, when what we bestow on the Poor, if it come from a hearty Charity, shall be amply rewarded in that which is to come. According to that of our Blessed Lord. *Luke vi. 12, 13, 14. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; do not spend all thy Kindness upon these, lest they also*  
*bid*

bid thee thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; the proper Inhabitants of the Hospital: Be kind to them, and thou shalt be blessed; for they cannot recompence thee, for thou shalt be recompensed at the resurrection of the just. When we place our Kindnesses where we may reasonably expect to have returns made us, God looks upon these but as mutual Civilities betwixt Man and Man, and it is enough if they be repaid in kind. But when we do good without any hopes or prospect of secular Advantage; when we give to the Poor who we know are never able to requite us, this being done for his sake, he is pleased to undertake the Payment; he makes himself the Debtor, and will be sure to see the Obligation satisfied to the utmost; and that not as the thing it self does deserve, but as becomes the Munificence of the Supreme Lord. He will give us Eternal for our Temporal Things, and whatever we have thus done upon Earth, he will Reward it in the Kingdom of Heaven.

*Of which, God of his infinite Mercy make us all partakers, through Jesus Christ our Lord. Amen.*

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E R R A T A.

P Age 5. line 20. for *Excessive* read *Extensive*. Pag. 12. lin. 13. for *expiate* read *to expiate*.

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F I N I S.